Moses Message (41)

TO

PHARAOH

OR

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God sending to the heads of England to undo the Exod. 1.9.
heavy burdens, to let the oppressed go free, to serve
him in the wilderness, that he may do them good in
their latter dayes. For Israel shall be many dayes
without a King, without a Priest, without an Ephod, Hos. 3.4,5.
and without a Teraphim, afterward they shall look
the Lord their God, and *David* their King, and shall
fear the Lord, and his goodness in his latter dayes,
Hos. 3.4,5.

Sent in the time of Israels Captivity under *Pha-*
raoh, and his task-masters, to call to remembrance
what the Lord did to proud hard-hearted *Pharaoh*
and his hoste, then, that did oppress and burden
them, and would not take warning, till they were
overwhelmed in the red sea, and he is the same God
of power now, that he was then; take warning be-
time, and stop not your ears against the crys of the Exod. 14.
poor. Let England be a fred Nation, to serve the 14,15, 16,
Lord in his own way, and take off all oppressions: for 17,18,&c.
he is grieved at it.

A word from the Lord, both to Priest and People,
Judges and Justices, and cursed Lawyers, which op-
press and burthen the creation, to call to cease from op-
pression, and grinding the faces of the poor, and to Isa. 1.17,
turn to the Lord, by putting away the evil of your doings, 18,19,20.
relieving the oppressed; and with Zacheus, *to re-*
store to whom you the proud Priests, and cursed Lawyers,
have taken; in tithes, gifts, bribes, and rewards, and
give it to the poor, that they may not want; the Lord

doth require it, for that is the ordinance of Christ, b
oppression is the ordinance of the divel, and his servan
ye are to whom ye do obey: put off the old man with h
deeds, as pride, and oppression, and grinding the faces
the poor; the Lord doth require it, for these are or
Isa. 3.13, 14, 15. nances of the devil, and the Priests and Lawyers lo
it wondrous well: The ordinance of Christ is to fe
the hungry, cloth the naked, and let the oppressed
free; Put this in practise, Isa. 58.6,7,8,9,10,11,12.

Therefore put off lying, it is of the Divel, put
pride, it is as evil; put off covetousnes, it is uncivi
put off heady-high-mindedness and envy, for they a
Joh. 4.20. cruel; and he that envies is a murderer, and no m
derer hath eternal life abiding in him, 1 Joh. 8.15. A
he that saith he loves God, and keepeth not his co
mandments, is a lyar, and the truth is not in him, 1 Jo
2.4. And he that abideth not in the Doctrine of Chri
he hath not God, 2 Joh. 1. 9. Joh. 8.44. and Ch
saith, Resist not evil, but abstaine from all appeara
of it. And the servant of the Lord must be gentle t
wards all, even towards them that oppose themselve
and he saith, Put on as the elect of God, bowels of co
passion, humbleness of mind, meekness, long-sufferi
and forbearing one another; and if any man have
quarrel against another, forgive him freely, Colos. 3.1
and if ye forgive men their trespasses, your heavenly
ther will forgive you your trespasses; and if ye forg
not men their trespasses, neither will your heavenly
ther forgive you your trespasses.

How do the Priests of England walk according
these Scriptures, that deny them in practise? As th
Priests in York-shire do, that imprison the servants
the most high God, for testifying against their deceits, a
some of them have lain in prison neer hand a yeer, a
never could have his tryal by the Laws of England: su
a Turk would allow more freedome. It is high time
the Lord to draw his glittering sword, and exec
judgement upon the unjust. See, do these Priests a
Lawy

Lawyers walk any wayes answerable to the Scriptures?
Wo to the wicked, It shall be ill with them, *Isa.*3. Isa. 3.1

Take warning betime, lest the judgements of God come upon you at unawares, ye heads and rulers, priests and Lawyers, and destroy with a sore destruction. Now you have time, prize it, and turn to the Lord with all your hearts, that he may have mercy upon you.

Written from the Spirit of the Lord, by one whom the people of the world calls A Quaker, By name, *Rich. Farnworth*, Whose name is written in the Book of Life, *Rev.* 12. 17. *Dan.*12.1,2,3. Ezek. 1 18,19. Dan.10 Heb.12.

Oh England return unto the Lord, lest his indignation come upon thee at unawares.

O Israel return to the Lord, for thou hast faln by thine iniquity, and art at a distance from thy Maker, remember from whence thou art faln, and return, now the Lord is calling upon all people, in all places to return from the evil of their doings, that he may have mercy upon them, all people whose minds are yet in the earth, and are delighting in vanities, you are faln from your maker, and are hewing to your selves broken cisterns, that will hold no water, forming up wayes of worships, according to your imaginations, and so worships the work of your own hands, delighting in Hos. 14. Rev. 2,5 14,15, 1 Isa.55.6, Isa. 19. Isa. 29.1

. 2.22. them, O *cease from man, whose breath is in his nostrils, for wherein is he to be accounted of?* All mans teach-
l. 5.19, ing is vain, and it doth exalt and feed the fleshly
21. man, and keeps that alive which must be destroyed, and it leads to vanity it self, the fruit of it is made manifest; Israel after the flesh, are not the people
l. 4. &c. of the onely true God, it is Israel after the spirit of
. 26.7, that the Lord delights in, he makes his abode with
). the sons of men, he is purifying their hearts, that he may have an holy people, to place his name in, the
.66.1,2, Lord is now leading Israel to his chosen ones,
through the sea of troubles, and persecutions, to
or.6.16 bring them into the wilderness out of all the earthly
v.2.8,9, delights, and earthly vanities, to win them from all
,11. the worlds wayes, and worships, and customes, and
.28.9. fashions, and delights, and outside teachings of men, that he alone may be their teacher himself, as he led Israel after the flesh out of Egypt, from under
. 31.34. proud hard-hearted *Pharaoh*, which was an oppressor,
l. 54.13. and kept them in bondage, that they could not
b. 8.10, serve him, till he had them out of *Egypt*, through
. the sea into the wilderness, where the Egyptians
oh.2.27. could not come, but as they pursued hard after
h. 14.26. them, they was destroyed, and could not come o-
o. 14. ver the sea to them, where the Lord had carryed
,&c. them, there to make to make his love manifest to them; there the Lord did teach them, and gave them a law to walk by, and made a Covenant with them, which covenant they broke, and forgot the
o.15. mercies of the Lord, which he had made manifest
. 47. to them in a large measure, and a carnal part got
&c. up in them after they had back-slided and faln from
.48.1,2. their maker, and then oppression got up amongst
.59.cap. them, and pride, and they then ground the faces of
. 1.21, of the poor, and lived in lust and excess, and for-
,23,24. got to execute true Judgement and Justice among the people, and the Lord saw it, and it did greatly dis-

displeaſe him; and he ſent his true Prophets to cry out againſt them; and to tell them that they had faln from their maker, O Iſrael return, return ſaith the Lord, why do ye grinde the faces of the poor? becauſe the daughters of *Sion* are haughty, and walk with ſtretched out necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet, therefore the Lord will ſmite with a ſcab, from the crown of the head to the ſole of the foot, and will diſcover all their ſecret parts. The Judgement of the Lord was to come upon them, except they did *return from the evil of their doings*; for ſo long as they were kept in the fear of the Lord, it cauſed them to walke humbly before the Lord, and they *kept his ſtatutes, and his ordinances, which he had committed to them*; he gave them a law to walk by, and made a covenant with them, in which covenant they had many prieſts; and theſe prieſts was to offer up ſacrifice, and they was to do it without money, and the people they was to bring *of the beſt, the pure and the clean*, and they was to bring it in freely to be offered up in ſacrifice: in bringing the beſt, they brought their hearts with them; the preiſts offering it up without money, was a figure of Jeſus Chriſt, being the Saints high prieſt, to offer up their ſacrifice to the father freely: and the people bringing it in freely, and of the beſt, the pure, and the clean, was a figure of Jeſus Chriſt, laying down his life freely: and as the life of the creature was to be ſacrificed up, for *the purifying of the fleſh*, the blood of the covenant, *which could not make him that offered it up clean, as touching the conſcience*, was a figure of Jeſus Chriſt being to be ſacrificed up, and his blood to be ſhed for the *purifying of the conſcience*: Jeſus Chriſt *who through the eternal ſpirit offered up himſelf without ſpot to God the Father*, was for the purification of the inward parts, and in

Hoſ. 8. 1 & 9 1,2. Hoſ. 14. 1 Iſa. 3. 11 12,13, 1 15,&c. Iſa. 3. 17 &c.

Iſa. 28. 1, Deut. 10 12,13, 1 15,&c. Heb. 8. 1 Heb. 7. 2 27,28.

Numb. 2 & 29. ch Heb. 7. 2 & v. 24,& Heb. 9. 8, 9 10, 11, 12 &c. Heb. 9. 13 Heb. 9. 1 19,20. Heb. 9. 1 15.

Chron. the first covenant which was outward to the Je
.22,&c. outwardly; when they was come into the Inhab
Chron. ted places, they was to build a temple, which tem
1. Acts ple was a figure of Jesus Christ, and the Saint
47, 48. (being the true temple) of the living God; and
Cor.6.19. the first covenant, they had Judges outwardly, a
Cor.6.16, they was to be such men as *feared God, and hated*
8. Exod. *vetousness*; and they was to Judge the people at
8.16. seasons, and they was not to be partial in Judg
xo.18.19, ment, but to hear the cause of the poor, as well
0,21, 22. the great, and they was to plead the cause of t
ev.19.15. poor and the needy, and to Judge righteously b
) verl. 20. twixt a man and his neighbour, and they was to
Deut. 1.16, it freely, and not to take neither gifts nor reward
7,18. for gifts and rewards blinded the eyes of the wi
Deut. 16. and that was a figure of the Lord being the Jud
8,19,20. of the Jew inwardly himself: and in the first cov
Exod.23.8 nant they was to pay tythes, and they was to fe
Chro.19. the poor, the widdows, the fatherless, and t
:,6,7,8. strangers with them, and to satisfie such as was
Is. 33.22. want, that there might be *no begger in Israe*
Heb.12.23 that the Lord might be praised, and glorified
Jam. 5.9. them: in this first covenant, which was outwar
Deut. 14. they was to be circumcised, which was a figu
7,28,29. of the Circumcision which was to be *with*
Gen.17. *hands*; and in the first covenant, they had a Sa
0,11. bath outwardly, *Exod.* 31. 13,14. A figure of t
Deut. 10. true Sabbath, which the Saints should enjoy
6,17. wardly: and in this Sabbath they was *not to spe*
Col.2.11. *their own words, nor think their own thoughts, neit*
Isa. 56.2. *to carry any burden*, nor so much as *gather sticks*;
Isa. 58.13, that gathered sticks on the Sabbath day, was ston
1. Numb. to death. Now so long as they did abide in covena
5.32.Heb. and walked in obedience to the Lord, the Lord bl
9,10.mat. fed them, and made his love known unto them; b
:.8.Mark. when they did transgress, and broke the coven
.27,28. the Lord sent his servants the prophets, to cry

again

againſt them, and tell them of their tranſgreſſions:
ee *Iſa.* 1. Chap. *The viſion of* Iſaiah *the ſon of* Iſa. 1.ch:
mos, *which he ſaw concerning* Judah *and* Jeruſalem,
the dayes of Uzziah, Jotham, Ahaz, *and* Hezeki-
h, *kings* of Judah. The Lord had opened their con-
itions to his ſervant the prophet, and ſent him to
he heads of them, to declare unto them their tranſ-
reſſions; ſee verſ. 2. *Hear O heavens*: He called
pon the heads of them firſt, then he called to the Iſa. 1.2,3
eet, All ſorts of people; give ear, *O earth:* this was the 4.
eople that the Lord had made choice of, and gave
hem Statutes and Ordinances to obſerve, and to
alk by, but when they waxed full and rich, their
earts ran after their riches, they made their riches
heir gods, and forgot the Lord their Maker, and
id not abide in his covenant, but rebelled againſt
im; *Thus ſaith the Lord, I have nouriſhed and*
brought up children, and they have rebelled againſt
me. This was the people that the Lord had mani-
eſted his love unto, in ſuch a large manner, as he
id, in bringing them out of *Egypt*, where they had
een kept in ſuch bondage under *Pharoah*: and by
his mighty power and out-ſtretched arme, he
brought them forth, and ſlew all their firſt born in
Egypt, and brought his people to the ſea-ſide, and
there he renewed his love to them againe, and
made his power known in ſuffering the *Egyptians*,
Pharaoh, and his hoſt to purſue them thither, and
there he kept them ſafe: when they had neither wall Exod. 14.
nor bulwark to defend them, but the Lords own 18,19, 20
preſence; and when they ſaw no way of deliver- 21,22, 23
ance, then did the Lords love and mercy, power, 24,25,&c.
and goodneſs, appear wonderfully in making way
for them to eſcape from their hands; he led them
through the ſea, where he kept them ſafe; and the
Egyptians aſſaying to follow them, was all drowned.
Here the Lords love and power was much manifeſt-
ed to them in their deliverance out of the hands of

their enemies; and that which was salvation
them, was destruction to the enemies. Now wh
they had tasted so largely of the love of the Lo
they yet afterwards revolted, and looked back,
brought them into the wilderness, there to
them; and he gave them Statutes and ordinan
to walk by, and made a covenant with them, tha
they did abide in it, and observe what he co
manded them, they should have the full enjoym
of his love; in this covenant their priests was to o
up the sacrifice without money, the people wa
bring it in freely of the best, the pure and the cle
and their Judges was to judge the people freely,
was to be done freely, and there was not to be a b
ger among them, now so long as they stood in the
of the Lord, he blessed them, and did largely m
his love known unto them; whilst they was in
wilderness, for fourty yeers together, and the Lo
kept them there, to humble them, and *prove th*
Deut. 8. ch. *and try what was in their hearts, whether they wo*
keep his commandments or no, and there he humb
them, and suffered them to hunger, and fed th
with *Manna*, which they knew not, neither
their fathers know, that he might make them
know him, and depend upon him alone, and to
them know that *man doth not live by bread alone*,
by every word that proceedeth out of the mouth of G
their raiment waxed not old, for fourty yeers tog
ther, when they was in the wilderness, neither
their feet swell; there was his love much manif
ed to them, that they might know the love of
Lord to them, and there the Lord did forewa
them to be mindful of his covenant with them, to
obedient to him, when they came into the land th
he did promise to them, lest when they came in
it, where there was fulness of all things, that th
they should forget him, and turn aside. Read

e eighth Chapter of *Deuteronomy* through, and see
he Lords own counsel to them, before they came
to the promised land, a good land, a land of
rooks, and of Water, of Fountaines, and Depths,
at spring out of Vallies, and Hills, a land of Deut. 8.v
heat, a land of Wine, of Barley, and Figgs, and 11,12,13,
omegranates, a land of Oyle-Olive, and Honey, 14,v.15.
land where they was to eat bread without scarce-
ss, where there was no lack of any thing: Now
e the counsel of the Lord to them, after he had
romised to bring them into such a good land, out
f the wilderness, where was a terrible place of firy
erpents, and Scorpions, and drought, where there
as no water, saith the Lord, *Beware that thou for-*
et not the Lord thy God, when thou art come into that
ood land, in not keeping his commandments & his judge-
ents, and his statutes, which he had commanded them,
st, saith he, *when thou art full, and hast built goodly*
ouses, and dwell therein, and when thy Herds and Flock Vers. 14.
re multiplyed, and thy silver and gold is multiplyed, and
ll that thou hast is multiplied, and then thy heart be lifted
p, and thou forget the Lord thy God, which hath done so
reat things for thee. See Deut. 8. ch. from v. 15. to the
nd, what great things the Lord did for them; yet
notwithstanding, when they came in to the promised
and, where there was such fulness, they forgot the
Lord, that had done so great things for them.

And see if this be not the condition of *England*, now
t this present: but when they backslided from the
Lord, he sent his servants the prophets to cry out Isa. 1.2.
against them, *Isa.* 1.2. vers. *Hear, O heavens, and*
give ear, O earth, saith the Lord by his servant the
prophet, *I have nourished and brought up a people, and*
they have rebelled against me. The Oxe and the Ass
doth condemne them; he brings the brute beasts as Vers. 3.
witnesses against them: saith he in the 3. verse, *The*
Oxe knows his owner, and the Ass his masters Crib, but

Israel

Isa. 1.4,5, 5. *Israel doth not know, my people doth not consider have nourished and brought up children, and they h*
Isa.2.7,8. *rebelled against me: Ah sinful Nation, a people la*
Isa.3.9,10, 11, 12,12, &c. *with iniquity, a seed of evil doers, children that are c rupted, they have forsaken the Lord, they have provo the holy One of Israel, they are gone away backwa*

The people was grown proud and haughty: S Chap.3. pride is got to the height: is it not so n amongst those that are the greatest professors h in *England*, at this time? and it doth greatly p please the Lord: he hath sent forth his servant cry out against it, now, as he did then. Israel, a they had backslided from the Lord, oppression cruelty got up among them, *their hands was ful blood*, and their fingers full of iniquity; as is n they offered up abundance of sacrifice, yet saith Lord, *who hath required that at your hands? how*

Isa. 1.21, 22. *the beautiful City become an harlot?* it was so then, it not so now? that which makes a profession truth, and doth not practise it, is so now: backsl ed and gone out of the way, pride is out of the wa

Prov.6.16, 17,18,19. yet proud men makes a profession of love to Go and Christ, but it is now found to be hypocri and wo, and misery is their portion: wo to the pro

Isa.28.1. and haughty ones, pride is an abomination to t
Isa. 59.ch. Lord, and the divel he is the king of pride; E
Jer. 5.28. *land* now swells with pride, and haughtiness, a
Isa. 1.23. cruelty, and oppression, and grinding the faces
Mica.3.11. the poor, and no justice nor judgement is exec
Isa. 1.21, 22,23. ed in the land, the Lord is sore displeased at it; it was with Israel after the flesh, so is it with En
Isa. 59. 7, 8, 9. & v. 13, 14, 15. land now, saith the Lord to them by the proph *How is the beautiful City become an harlot! it was*
Zeph. 3. 1, 2,3,4. *of judgement; righteousness did lodge in it, now murderers*; It was so then, but is it not so no
Mal.3.15. where the Lord hath discovered, and laid o the deceits of the people, to any of his serva

w, as he did to *Isaiah*, and sent them to cry out ainst them, they have some of them beaten, and me of them stoned, and some of them imprisoned, a Popish law, and doth not give them so much ave, as theeves and robbers, but shuts them up ose by a popish law, and professeth themselves to Christians; but now they are made manifest to of that generation that persecuted the servants the Lord, and are of the generation of *Cain*, nd are no Christians, but enemies to Jesus Christ: either Christ, nor the Saints of God ever perse- ted or imprisoned any, but was persecuted and nprisoned, and by those that made the greatest rofession of love to God, but was the greatest nemies to the truth of God, as it is now, *Joh.*8.40. *ain* was a persecuter from the beginning, and where ersecution is now, it is from *Cains* generation, for esus Christ said to his, *Love your enemies, bless them hat curse you, do good to them that hate you, and pray or them that despitefully use you, that ye may be chil- ren of your heavenly Father, for if ye love them that ove you, what reward have you, do not Publicanes so? ut I say unto you, Love your enemies, and if thine enemy unger, feed him; If he thirst, give him drink; and who ever shall smite thee on the one cheek, turn to him he other also. Resist not evil, but abstaine from all ap- earance of it,* and *do unto all men as ye would they ould do unto you.* Now he that abideth not in the doctrine of Christ, is a Divel: Christ never perse- uted; he that professeth love to Christ, and acts ontrary to him, is Antichrist; and so is an enemy o Christ, devourers and murderers; the truth is mprisoned by the laws, and may not be suffered to peak, and all manner of evil is freed, and at li- berty: pride is at liberty, covetousness at liberty, nvy at liberty, lying, and swearing, and drunken- ness at liberty; *because of oaths the land mourns*; Christ Jesus is imprisoned, and *Barabbas* set free, as

Acts 3. 18, 19.
Acts 4.1,2, 3. vers. 6. to the 22.
Act. 5. 15, 16,17. ver. 25. to the 34.
Act. 7.51, &c.
Act. 17. 5, &c.
Act. 18.12, &c.
Mat. 5.39, 40, 41,42, 43,44, 45, 46, 47,48
Rom. 12. 10, 11, 12, 13, 14,15, 16,17, 18, 19, 20,21.
Hos. 6. 9.
Joh. 3. 15
Mat. 23.10 to the end of the Chap.
Luk. 11.46 to vers. 53

it

Hos.4.2,3. Isa.1.23. Jer. 5.28, 29. Jer. 7. 3,4, 5,6,7,8,9, 10. Jer.5.30, 31. Mica.3.11. Jer. 23.16, 17,18,19, 20. 2 Chron. 19.4,5,6, 7,8,9. Isa. 56.10, 11.

it was, it is; *thy princes are rebellious, and compa of theeves*, saith the Lord by his prophet, t children of Israel: *Isa.*1.23. *Every one loveth and followeth after rewards, they judge not the f less, neither doth the cause of the poor come unto* Is it not so now? the same deceits that was the now; the priests they preach for hire, which is a bomination to the Lord, the false prophets did the true prophets never did, but was sent t out against them. After that the children of I had revolted, and backslided, then they brok covenant of the Lord that he had made with t the priests was to do what they did without mon but when they did not, the Lord was displeased them, and the Lord sent to cry out against th See *Isa.* 56.10,11. *His watchmen are all blind, and rewards had blinded their eyes, and they l every one for his gaine from his quarter*, The teachers did so then, do they not so now? e one looks for his gaine from his quarter, and w they are. *Isaiah* was a true prophet of the Lord, as he had received freely of the Lord, he spoke fr to them again: and said, *Ho every one that thirs ome and receive freely, without money or price*: I

Isa.55.1,2. Jola. 1. Isa. 29.23, 24. Joh. 6.8. 1Cor.1.27, 28,29. 2Cor. 6.7, 8,9,10. Rev.3.9, 10, 11,12, 13.

was a true prophet of the Lord, and was sent to out against the false prophets; and he did not l for any gaine, but as he had received freely, spoke freely again: *Isa.*55.1,2,3. Where the s light of God is made manifest now, It sees the s deceits amongst the false teachers in *England*, he did among the false teachers in Israel, an sent by the Lord to cry against them; but the d is more subtil now, then he was then; he is un finer habit of profession, and he hath a guard defend him, he hath got great strength, by c ting off the Popes head, and sets it to defend h by, that if any come to speak against his decei

th the Popes law to lay hold on him by, and a prison to put him into, and so he is safe; he beast sits acting there, as in a stage-play for y, and if any be sent by the Lord to speak a- t him, when he hath done, though the Parlia- professed so much love to Christ, that he might a little time, to speak after the beast had done, he stage-players are so cunning, and had train- p their schollers so much, that there is a combi- on among them all, to uphold the kingdome ntichrist still, that speak when he hath ended play; and he calls upon his followers to take away, and saith he makes an uproare, and so he ery way armed against the Lord, and hath the ces to take his part, and will not suffer the truth e declared: But the Lord is coming in power, verturn all powers, but his own, and he alone rule and raign for ever, and ever, and nothing t stand but his own pure being, *Zeph.*3.8,9. All its, and deceivers, and theeves, and robbers, t be cast out, into the lake that burneth, he will have a deceitful person to dwell in his house, y with all deceivers, the Lord is coming to judge, avenge himself upon all. *Jeremiah* he was a true pher of the Lord, and he was sent to cry out a- nst the false ones: See *Jer.* 5. *A horrible and a y thing is committed in the land; the prophets pro- y falsely, and the priests bear rule by their means, the people love to have it so:* It was so then, but is not so now? and the Lord sent to cry against m, and so doth he now. Down with them, down h them; the day of vengeance is coming upon h them, and all that holds them up, except we repent, and turn to the Lord speedily, *Isa.* 55. 7.

Oh England, England, repent, and turn to the rd, sit down in dust and ashes, the day of the Lord

1 *Mary* 2. *Assertion* 3. *Chap. But see first of Eliz.*2.*Cha. last clause. Sir Nicholas Hides cited that it was repealed, Dolt.* 103.104.*p.*

Rev. 17.7, 8,9,80,11, &c.

Rev.22.11, 12.

Rev.19.ch.

Rev.21. to the 8. & v. 22. to the end.

Joh.10.1.

Jer. 23. 30, 31.

Hos.6.9.

1 Joh.3.15.

1 Cor. 6.9, 10, 11.

Isa. 1.28.

Isa.48.16.

Jer. 5.30, 31.

Rev. 18.1, 2,&c.

Lord is coming upon thee, to judge thee, and
his power known upon the heads of it, excep
speedily return, and meet the Lord, by yielding
dience to him. Down with all oppression; the
of the poor of England, is entred into the ears
Lord of Sabbaths, the sins of England do tes
gainst their face, iniquity is at height, ready
cut down to the ground. England, Englan
day of the Lord is come upon thee; hear ye
Heads and Rulers, the Lord hath a contro
with you; he looketh for judgement and j
but behold cruelty and oppression; he will r
all the righteous blood that is spilt at your h
you kill and slay the righteous ones of the Lor
is sent to testifie against your deceits; now yo
all be left without excuse, he hath sent bo
high and low, to forewarme them, and this is to
O heads, it is required at your hands to have
Justice, and to have heard the cause of the
and to have seen that true Justice and Judg
had been executed; but behold nothing but
ty and oppression: you have imprisoned the
and suffered it to be trodden under foot, an
witnesses lies slaine in the streets by you: *Ah,*
the Lord, *I will ease me of mine enemies, and a*
me of my adversaries. Ye say as the children
rael did, after they had backslided, and broke
covenant of the Lord, as they did to whom the
phet *Micah* was sent to cry against, *Prophecy*
say they to them that prophecy; so say you
and shuts up and imprisons some, and beateth
stoneth others, and suffers it to be so by your
and will not let the truth declare it self unto
but saith the Lord, *Arise and depart, for this*
your rest, because it is polluted, it shall destroy
Mica. 2. 10, 11, 12, 13. *even with a sore destruction*, Mich. 2. 10, 11, 12,
Hear this, Oh heads of England, Is it not for

know Judgement, who hate the good, and love evil? Now you are full, pride swelleth amongst u, which is odious in the eyes of the Lord: ur sins testifie against you, covetousnes abounds ongst you, cruelty and oppression swells, the d mourns because of oppression, the Lord look- down from heaven upon it, and he is sore dis- eased at you all, even all the heads of *England*, t abhor judgement, and pervert equity, who ild up Sion with blood, slayes the righteous ones, your laws, the *heads thereof judge for rewards, d the priests thereof teach for hire, and lean upon Lord, and say, Is not the Lord amongst us? and e- cannot come upon us: but when ye cry peace, peace, n cometh sudden destruction from the Almighty*, and yeth all the unjust.

Mic.3.1,2, 3,4.
Isa. 28.1.
Mic. 2.1,2, &c.
Isa. 38.
Isa. 59.8.
Hos. 9.7.
Mic. 7. 9,10
Hos. 13. 6, 7, 8.
Mic. 3. 11.
1 Thes. 5.2, 3.
2 Thes. 1. 7,8,9,10.

Many great deliverances hath the Lord given to is nation, never like to any but Israel; and af- r all these large deliverances, his mercy is forgot d his grace is turned into wantonnes, and haugh- nes, and many large promises have been made me after time, that this nation should be free om tyranny: and never the like was seen in any tion, professing Christianity: but here is nothing all performed, but a second beast is set up, worse en the first, and all the world wonders, and wor- ips the beast, but those who have found their mes written in the book of life; and the beast akes war with the Saints, but the Saints shall vercome, and the beast, and beastly worship shall e cast into the lake that burneth, and they shall ve no rest day nor night, that worship the beast d his Image, and that receive the mark of the east: all the worship of the world is beastial, wor- ipng the work of their own hands, and the priests e the greatest enemies to Jesus Christ now, when is appearing in Spirit, as they was, when he came

Rev. 17.8, 9,10,11, &c.
Vers. 14.
Rev. 14.9, 10,11.
Isa. 29.13, 14.
Mat. 16.21

in

Mat.21.15, 16.ver.23. Mat. 20. 18, 19. Mat.26.14, 15. ver.47. 57,59,&c. Heb. 8.10, 11,&c. Jer. 31.31, 32,33,34.

in the flesh, to fulfill what the law did conta
after that the Lord had made a covenant with l
el after the flesh, and they did not abide in it,
broke it, then he promised that the would m
new covenant with the house of Israel, and the hou
Judah, but not according to the first covenant, w
covenant they brok., notwithstanding he was an hus
to them; but this is the covenant that I will make
them, after those dayes, saith the Lord, I will pu
laws in their hearts, and in their minds will I w
them, saith the Lord, and they shall not need to tea
very man his brother, and every man his neighbour,
ing, know the Lord; for they shall all know me, from
least to the greatest, and saith the Lord by the p
phet *Isaiah*, speaking of Christ, *I will give thee*
covenant of the people, for a light of the Gentiles,
open the blind eyes, to bring the prisoners out of pri
and them that sit in darkness into the shadow
light.

Now this was foretold of by the prophets, *Isa*
and *Jeremiah*, and the Lord did perform his p
mises, made by the prophets concerning his co
nant: Jesus Christ was foretold to be his new co
nant; and when Jesus Christ which was foretold
by the prophets came to fulfill and put to an end
that was contained in the first covenant, all
Jews, chief Priests, Scribes, and Pharisees, Eld
and Rulers of the people sought to put him
death, because he came to testifie against the d
ceits that they then lived in; for, saith Jesus Chr
himself, *Because*, saith he, *I testifie against the wo*
that their deeds are evil, therefore doth the world h
me, It is the same now as it was then, where Jes
Christ is made manifest in the hearts of his peop
Now when Jesus Christ came in that single person,
came to put an end to the first covenant, which w
broken, and to establish another, he went into th

Heb.8.6, 8,9,10, 11. Heb. 10.9.

temp

nple, and into the Synagogues, witnessing the
filling of the Law, and said to the people, *Think* Matth. 5.
that I am come to destroy the law: I am not come to 15,16. ver.
destroy, but to fulfill the law, and he took the book, &c.
d he read that place of *Isaiah*, where he had pro-
esied, and foretold of him, and said, *This day is*
is Scripture fulfilled in your ears: now, againe he
d that *heaven and earth should pass away, but not*
e jot, and one title of the word should in no wise fail
all was fulfilled; he came for the fulfilling: af-
that Jesus Christ was sacrificed up, which was Heb.8.1. 2
e everlasting sacrifice, then all the Types, Figures, ver. 6,7,8,
d shaddows, was to be put to an end, all things 9, 10, 11,
at was contained in the first covenant, both priests, 12.
ches, sacrifices, and burnt-offerings, and all things Heb. 10. 1.
at was outward and carnall, the Law outwardly, ver. 5, 6,7,
d the Judges, Lawgiver, and Kings, for he was both 8, 9, 10.
dge, Lawgiver, and King himselfe; that temple Isa. 33.
ich was outward, was to be disannulled after that 22. v.
was sacrificed up, and that worship, for saith he John 4. 20,
to the Woman of *Samaria*, in the 4 of *John*: *Yee* 21,22.
rship yee know not what, wee worship wee know what: John 4. 23,
the hour cometh and now is, when yee shall neither 24.
rship at Jerusalem, nor at this Mount, which had been
e chiefest places of worship, but they should now
rship at neither of them, but they that worship
e Father, should worship him nearer hand, even in
irit and in truth: and after that Jesus Christ was
rificed up, which was the everlasting sacrifice,
se was all to be ended; and the Apostles who
re made to partake of the substance of the second
venant, which was Christ in them, they went
th into the temple, and into the synagogues, to
aw the Jewes off from that outward worship, and
eached the resurrection of Jesus from the dead, Jonn 3.31,
rist was risen out of all those Ordinances; they 32, 33,34,
s dead, there was no life in them; Christ which 35, 36. &c.

was the life of them, was risen out of them; the
had been a beauty, and an excellency in them,
the time that they was commanded, but now
substance of them was come, and the glory of
Lord was departed out of them, both out of the
ward worship, and out of the outward temple,
they was sent to declare against it, and to draw
Acts. 7. 47, from it: *Steven* hee went and witnessed against
48, 49. ver. and said, *God that made the world did not dwell*
temples made with hands, neither was hee to be
Act. 6. 10, *shipped there*, Acts 7. And they said he came to ove
11, 12, 13, turne the Statutes, and Ordinances given out
4. ver. *Moses*, and for witnessing of the truth was he ston
Act. 7. 57, to death, by them of uncircumcised hearts a
58, 59. eares: and it is the same generation now, that stone
Joh. 10. 27, the servants of the Lord; the stony hard hearts
28, 29, 30, untaken away yet in those, that either stoneth
1. ver. countenanceth them that doth, they was yet ne
Jon. 8. 59. circumcised, with the circumcision made witho
ver. hands, but are stifnecked and enemies to Jesus Chri
Joh. 8. 41, *&c.* All that the Priest had for offering
the sacrifices, in the first Covenant, they was to p
take of the things sacrificed, and offered up; and th
had tythes because they had no part nor portion
the promised land; & with those tythes the poor,
widdow, and the strangers, and fatherless, were to
filled and satisfied, out of them, *that the Lord G*
Deut. 14, *might bless them.* But when the Priests took mony
27, 28, 29. what they did, the Lord was displeased with the
ver. and sent his true Prophets to cry out against the
take the tythes from the Priest, and take off that o
pression that is upheld by the Lawyers; for the
are taskemakers, as the taskemakers in *Egypt*, th
doe burthen and oppress the Creation. Undoe t
heavy burthens that the people groans under
those oppressors, and let the oppressed go free, t
Lord doth require it, and let there not be any want

member the poore that are in wants, that they
ay have food and rayment, and be filled and sa-
fied: seek not your selves but the good of others,
at the Lord God may bless you; let love run
rth to all, and let it be without dissimulation, and
the Gospell will be preached to every Creature,
r love is the fulfilling of the law, and Jesus Christ
is the love of the Father, and he is the end of the
w for righteousnes, to them that believe, *who walk* Rom. 8. 4.
after the flesh, but after the spirit, be not professors
t possessors; If you know him, he is all love, and
rcy, and bowels of compassion, and he laid downe
life, to take away the tythes and oppression;
low him in his example, you that profess your
ves to be Christians, for *he that is in Christ is a new*
ature, and he that saith he is in Christ, *ought to*
ke as hee walked, and *hee went about doing good*;
refore do good unto all, by undoing the heavy
dens, and letting the oppressed go free, *remem-*
them that are in bonds, as bound with them, and *do*
all, as you would be done by, or else never profess
e love to God and Jesus Christ, for hee will call
to account, and workers of iniquity must de-
from his presence; those that acts in un-
teousnes, who lives in pleasure and wanton-
, pride and haughtines, idlenes and ful-
of bread, which were the sins of *Sodom* and
he sins of *England*, forgetting the poore that are
ants, bonds and imprisonments, but the Lord is
ing to visit his people that are imprisoned by
, and will returne upon you the evill of your
gs, for in as much as you doe it to them, you doe
him; and see what he saith, in *Matth.* 25. 41, Matth. 25.
3, 44, 45, 46. ver. *Paul* who was a true Minister 41, 42, 43,
sus Christ, he was imprisoned by the Jews for 44, 45, 46.
ssing the truth, and *Silas* was imprisoned, and
and *John*, and were beaten, and others were

stoned for witnessing the truth, by the Jews
were enemies to Jesus Christ; and now the
things is acted by the men of this generation,
the Priests and Lawyers are the greatest ene
now, as they was then; but thus saith the L
Isa. 3.10.v. *woe unto the wicked, it shall be ill with them; but say*
the righteous, It shall go well with them. Now you
doth profess love to God and Christ, and foun
be of that generation that slew the righteous bl
in former ages, and this is the same generat
which kils and slayes the righteous ones in
hearts, and keeps them in bonds and prisons; but
because the seed of God is imprisoned in you:
you that doth so, knows not Jesus Christ, who
Luke 11. 46. 47, 48, 49, 50, 51, 52. *Love your enemies, bless them that curse you, and*
for them that hate you and dispitefully use you: ne
are you accquainted with the teachings of God
the new Covenant of grace, nor knows not God
dwels in a temple made without hanns, as the Ap
Gal. 1.15, 16. *Paul* did, who was partaker of the new Cov
which was Christ in him, and his body was made
temple of God, and he went and spoke against
Act. 17.24, 25. outward temple, and said, *God that made the*
did not dwell in temples made with hands, neither
he worshipped with mens hands as though he
any thing, who giveth to all life and breath a
things; and hath made all Nations of the earth o
would and one blood, to serve him: and the Ap
went to draw them off from the outward wors
to exhort them to mind the light in them th
shew them sin and evill, to mind that, and it
2 Pet. 1.19. 2 Cor. 4.6. 1 Cor. 4.5. Rev. 2.10, 11. *lead them into all light*; saith he, *Yee have a*
to the which ye do well to take heed unto, as unto a
that shineth in a darke place, untill the day dawn
the day-Star arise in your hearts; that light di
them out of all the wayes and works of darkne
wrought out that carnal part in them, which

hem at a distance from the Lord, who received it, nd were obedient to it; and it did it did lead them purity into righteousnes up to the everlasting ay of the Lords love and mercy, and brought all at walked in obedience to it, to be united into one dy, to be of one heart and mind, to be a family of ve, a housholld of faith, and they met together, d waited upon the Lord, and spoke their conditi- s one to another, and had no man to speak over em, 1 *Cor.* 14. chap. God did fulfill his promise ven forth by *Jeremiah* the Prophet of the Lord, in e new covenant, *Jer.* 31. 34. where it is said that would teach them himself, and in *Isa.* the 54. ere it was promised by that Prophet, that all the ildren of the Lord should be taught of the Lord, d he would establish them in righteousnes; All o came to enjoy the second covenant, they did tnes the substance of all that made manifest in em which was spoken in the first covenant, that as made to the Jew outwardly, *Now he is not a w, that is one outwardly, but he is a Jew that is one wardly.* The Jew outwardly, he had his cove- nt outwardly; the Jew inwardly had his cove- nt inwardly; Christ was this covenant, and they und him revealed and manifested in them: the w outwardly in the outward covenant, he had a w outwardly written in tables of stone; the Jew wardly, he had his law inwardly in the new co- nant, written in the fleshly tables of the heart, t with Inke, but with the Spirit of the living od: the Jew outwardly, he had his law-giver out- rdly, but the Jew inwardly, he hath his law-gi- r inwardly in this second covenant: the Jew out- rdly in the first covenant, had his Judges out- rdly, the Jew inwardly he hath his Judge inward- in the second covenant; in the first covenant, oses was to *set over the people faithful men, fearing*

Heb.12.22, 23,24.

1 Cor.14. 23. 30,31, 32.

Isa. 54.13, 14.

Isa.33.22. Exod.18. 13. to the 28. Heb.12.22

am.5.9. *God, and hating covetousnes*, and they was
Exod.18. judge the people at all seasons: the Jew inward
20,21,22. he hath the Lord to be his law-giver, Judge, a
King, to judge and *condemne sin in the flesh, that*
righteousnes of the law may be fulfilled: Christ is
end of the law inwardly; *for righteousnes*, and
raigne as king for ever: The Jew outwardly in
first covenant, which was outward, had his prop
outwardly; but the Jew inwardly, he hath his p
phet inwardly, even Jesus Christ: the Jew
wardly, in the first covenant, which was outwa
had his priests outwardly, the Jew inwardly, he h
his teacher inwardly, in the new covenant, whic
inward; the Lord alone is the teacher of all
1 Joh.2.27. himself alone, *Isa.55. Ye need not that any man t*
you, but as the anointing teacheth you, 1 Joh.2.27.
the Children of the Lord, are taught of the L
in righteousnes are they established, and are
from oppression: The Jew outwardly, he hath
word outwardly; the Jew inwardly, he hath
word inwardly, *Rom.* 10. *The word is nigh thee i*
Rom.10.8. *mouth, and in thy heart*; the Jew outwardly, he
1 Cor.6.19. his temple outwardly, in the first covenant;
2 Cor.6.16, Jew inwardly, his temple made without hands,
17,18. *bodies made the temples of the living God*; the
outwardly, he had his circumcision outward
the first covenant, which was outward, but the
inwardly, in the second covenant, he hath his
cumcision inwardly, circumcised with the circum
on made without hands, the cutting off the bod
sin; the Jew outward, he had his guide outwa
the Jew inwardly, his guide inwardly: they that
guided by the Spirit of God, they are the son
Rom.8.14. God. The Jew outwardly in the first covenant
had his sacrifice outwardly, the life of the crea
was to be offered up in a sacrifice, and it did
purifie the flesh, the outward part; *It could*

ifie as touching the conscience, him that offered it up, Jew inwardly in the new Covenant, the blood Jesus Christ is offered up to purifie the consci-ce: the Jew outwardly, he had his evidence out-rdly, the Jew inwardly, he hath his inwardly; *re is three that bear record in earth, the water, the* 1 Joh. 5.6, *d, and the spirit, and these three agree in one.* In the 7,8 9. covenant, which was outwardly, to the Iew out-rdly, they had a Sabbath outwardly, the chil-n of Israel after they was come out of Egypt, Lord gave them a Sabbath; a sabbath is a rest, gne of the true rest, which the Saints did injoy in rist, the second covenant, *Heb.* 4. *There is a rest the people of God*; and he that believeth hath *en-* Heb.4.9, *into his rest*, and *hath ceased from his works, as* 10. *did from his*; In the first covenant, which was ward, their Church was outward, gathered to-her by an outward command of the letter with-; in the new covenant, which was inward, the inwardly, their Church was *in God*, 1 Thes. 1.1. *l and Silvanus, and Timotheus*, they writ unto *the* 1 Thes.1.1. *rch of the Thessalonians, which were in God the* 1 Pet.2.5.9 *her of our Lord Jesus Christ*; and they was all ered together, by the light of God in them, that t which the Apostle did exhort them to be mind-of, in 2 *Pet.*1.19. and that light did lead them, guide them, out of the pollutions of the world, guided them up to purity, to holiness, to righ-lness; and they were born againe, begotten, *y the will of man, but by the will of God*, begot- 1 Pet.1.18, by the immortal word, *born of water and the* 19, 20, 21, , and they did walk after the Spirit, in love 22, 23. tenderness of compassion, one towards another, was of one heart, and one minde, and was all ren of the light, and were guided by the Spi-God, and their consciences was purged from ncleanness, by the blood of the covenat, and

were all gathered together, by the Spirit of t
out of all the wayes and works of darkneſs;
light did lead them out of all the worlds wayes,
of all the worlds worſhips, which was outward
carnal; ſaith the Apoſtle to them, *Touch not,*
nor, handle not, which all are to periſh, with
uſing: *Col.*2.21,22. This light of God in them
lead them out of all the worlds cuſtomes and
ons, which the Apoſtle did exhort them to;
he, *Be not conformed like unto this world, but be*
formed by the renewing of your minds, that y
know what is that good, and acceptable, and
will of God; this light of God in them, did
them, and guide them out of all the worlds w
and did lead them into the way of peace and
and they were gathered by this light, out of a
crookedneſs, and perverſenſs, out of all lying,
maliciouſneſs; for they was to put off anger, a
ſpeak the truth one to another; for the Lord
delight in them who walk in righteouſneſs b
him; ſaith Jeſus Chriſt, *Let your yea be ye*
Mat. 5.37. *your nay, nay*, in all things, being faithful in w
one towards another: faithfulneſs grows, an
neſty grows, and uprightneſs grows, and ſo the
come faithful, to bring forth fruit, To the
and glory of God: by this light was they gat
together, up to unity of ſpirit, *they were all*
Joh. 15.8. *tized into one body, by one Spirit, and they w*
1 Cor.12. *made to drinke into one Spirit*; they were come
12, 13, 14. *to mount Sion, and unto the City of the living G*
Eph.4.4,5, *heavenly Jeruſalem, and to an innumerable co*
6. *of Angels, and to the Spirits of juſt men made p*
the Church of the firſt-born, Heb.12.21,22. The S
did enjoy the ſubſtance of the ſecond cove
made manifeſt in them, which was Chriſt re
1 Cor. 2.7. in them; the life of Chriſt was made manif
Gal.1.16. their mortal fleſh, and the glory of the Lor

vealed in them; they had the substance of what the first covenant did contain, which was outward, the Jew outwardly made manifest in them, and the light of God, revealing and manifesting it to their souls: after they came to the enjoyment of it, caused them to deny the world, and they exhorted others to take heed of it, saying, *Love not the world, nor the things of the world*, for say they, *If any man love the world, the love of the Father is not in him; no man can serve two masters; they cannot serve God and the world, for the love of the world is enmity with God*; and by experience, from the enjoyment of this mystery of godliness, made manifest in them, they said, *Eye hath not seen, ear hath not heard, neither hath it entred into the heart of man, to conceive those things that God hath laid up for those that love him*; The Saints did possess that which the world doth but now profess; they had the full enjoyment of those things which the Scripture doth declare, and they did live the life of the righteous, and they were gathered out of the world, and did walk up in obedience to the commands of God; therein was they known to differ from the world: for, saith Jesus Christ, *If you love me, keep my commandments*; now they did so, wherein say they, by *this we know that we love God, because we keep his Commandments, and his Commandments are not grievous*, but joyous, 1 *Joh.*2.3. It is the delight of those that are borne againe, to do the will of God, none can but those that are born anew, for every man by nature is a childe of wrath, *and the naturall man, he knows not the things of God, because they are spiritually discerned*, and again, *no man knows the Son, but the Father, neither knoweth any man the Faher, but the Son, and he to whom the Son reveals him*; all the wisdom of the world cannot enter into the knowledge of this mystery, to unfold it, it was revealed

2 Cor.4. 10, 11. Rom.8.1 1 Joh.2. 15, 16. Mat. 6.2

1 Cor. 2. 10.

1 Joh. 2. 6. 1 Joh. 5. 2,3.

to

to the Saints, that had the enjoyment of it, who the world hated, at every appearance of God in t discovering himself to his people; the world is in e mity against it, *marvel not if the world hate you:* sai Jesus Christ, *it is not* to be marvelled at; *for* saith he *hated me before it hated you,* & saith he, *if ye were of* Joh.3.13. *world, the world would love you, but because I have ch* oh.15.17, *sen you out of the world, therefore doth the world ha* 3, 19, 20, *you:* and again saith he, *Ye shall be hated of all men f* l. *my names sake,* but saith he, *Blessed are you, when m* uk. 6. 22, *revile you, and persecute you, and say all manner* . *evill against you, falsly, for my names sake, rejoyce a* Pet.4.13, *be exceeding glad, for great is your reward in He* . *ven, for so persecuted they the Prophets, that were bef* lat. 5.11, *you;* And where the Lord is appearing in his peopl . now, great is the rage and madness of the world h.17.18, for whom God loves the world hates, nay the highe ,20,21. profession persecutes the Lord in his Saints, where he is made manifest in power; all profession without possession is hypocrisy and dissimulation; Al the holy men of God were possessers, but the worl now lives in words, deceiving themselves, and dissembling both with God and man, and practising nothing but deceit: and the Priests are the grand enemies to Jesus Christ, and the great deceivers o the people; they tell the people they are the Ministers of Jesus Christ, and indeed they are Antichrist, acting altogether against Christ; and they are the greatest upholders of oppression of any, which Jesus Christ came to throw down, the whole creation is burdened by this stinking professed Ministery; they act the same things that the Scribes and Pharisees did; they hold up those things that Jesus Christ came to throw down, and laid down his life for, and yet these deceivers that deceive the nations, say they are sent of Christ, but they are found lyars; Jesus Christ foretold of such, that should

come,

ome, for saith he, *there shall come false prophets in* Mat. 7.1
sheeps clothing, but inwardly are ravening woolves, 16, 17, 1
but saith he, *By their fruits ye shall know them,* Mat. 7. 19, 20, 21
they say, and do not. Is it not so with the false
teachers in England? they say they are sent of
Christ, but he that saith he is in Christ, ought to 1 Joh. 2.6
walk as he walked; Jesus Christ was an example
for all his to follow, and the Apostle who was a
true Minister of Christ, did exhort the people to Heb. 7.8,
follow him, so far as he followed Christ; now Jesus 10, 11, 12
Christ came to take off oppression from the people &c.
and to undo the heavy burdens that they groaned Heb. 8.6,
under then, by the fair-sayers, as those hypocrites &c.
are now, that say and do not; Jesus Christ came Heb. 9.8,
to take off that oppression of Tythes, that was one Heb. 10.
thing that he shed his blood for, but Antichrist holds 10.
up, which is contrary to Christ: Christ came to
throw down the idols temple, and to throw down
the outward worship, which the Jew outwardly had,
and to fulfill all that the law did contain outwardly,
that he might place his law in their hearts, to be ful-
filled there: That he alone might teach them by his
spirit, without form, to *worship the Father in Spirit* Jer. 31. 33
and in truth, Joh. 4. Now the false teachers in *Eng-* 34.
land holds up the idols temple, and sits in the seat Heb. 8. 10
of the Scribes and Pharisees, acting as in a stage- 11.
play for money, all for filthy lucre, and professeth Joh. 4. 23
the Scripture to be their rule, when there is not a 24.
Scripture to warrant them for any thing they do.

There is not a word in the Scripture for them to go to *Cambridge* or *Oxford*, to be so long there, to learn a trade of deceit, to give a meaning to the Scripture, to gloss them over, by their humane and serpentine wisdome, to deceive people with their imaginations; but to the contrary, for the Scripture saith, that *every word of God is pure*, and he that addeth thereto, or taketh therefrom, shall be

re-

reproved, and found a lyar, *Prov.* 30. 5,6. and gaine, see what the Lord said to *Moses* in *Deut.* 4. *Ye shall not adde unto the word which I command* you but these goes contrary to the command of the Lord, that goes to learn deceit, to add their humane wisdom, to that which is truth in it self; as the Spirit of God could not understand its own declaration. And again, saith Jesus Christ, *I testify that he that addes to the word of the prophecie, I will adde to him all the plagues that are written in the Book* Rev. ult. And again, it is said, that *no man knows the Son, but the Father; neither knows any man the Father but the Son, and he to whom the Son reveals him*, as it is in *John*. Then what use is all their brain-study? It is all deceit, dung, and dirt: Away with it, and with it; the Lord is coming to burn up all deceit and deceivers, and *to scatter the proud in all their imaginations*. Howl, ye proud Priests, for wo and misery is your portion: wo was the portion of the Scribes and Pharisees, that laid heavie burdens upon the people, as these deceivers do, that deceive the people, and bewitcheth them with those things which God never commanded, telling the people that they are Ordinances of God. There is not a word in the Scripture for sprinkling Infants, and those false Priests say that it is an Ordinance of Christ; and they can make Christians (as they say) by sprinkling them with a little water, and so entreth them into Covenant; so making Christians by their imaginations. These are the false christs, and false prophets spoken of in Scripture. Now the Saints, they were *baptized by one Spirit into one body*, and they were *of one heart and one minde*. There is not a word in the Scripture for Tythe-mongers, and false teachers in *England*, to have the tenth of the yeers Increase of all things for their brain-study, whereby they deceive the people, professing themselves to be the Mi-

nist-

sters of Christ, and act altogether against Christ, shewing themselves to be Antichrists. What Scripture have they to take Tythe of wheat, rye, and barley? What Scripture have they for their rule, to take tithe of oats, pease, and beans? What Scripture have they for their rule to take tythe of sheep, the tenth lamb, and the tenth fleece? But as it was amongst the false teachers in Israel, *Ezek.* 34. so it is with the false teachers in *England* now; they teach for the fleece, and feed themselves with the fat: but the Lord will feed such with judgement. What Scripture have they for their rule, to take tythe of hemp, and flax, & pigs? and what Scripture have they for their rule, to take tythe-apples and plums, walnuts and cherries? what Scripture have they for their rule, to take money for eggs, and to have tythe-geese? What Scripture have they for their rule, to take money for the reek passing up the chimneys? What Scripture have they for their rule, to take a peny for a garden every yeer? What Scripture have they for their rule, to take money for every foal that is foaled? What Scripture have they for their rule, to take money for every cow that hath a calf, and a peny for them that have none? What Scripture have they for their rule, to take a farthing of a shilling of servants for their wages? What Scripture have they for their rule to Church women as they do, and take mony for it when they have done? What Scripture have they for their rule, to bury as they do, and take mony for it when they have done? did either Jesus Christ, or his Apostles, that were the true Minister of the Gospel ever do so? See if these be not the task-masters of *Egypt*: there is scarce any thing, but these deceivers have an end in it, they are altogether for filthy lucre, contrary to the Apostle to *Timothy* and *Titus*, who were true Ministers of Christ, *Tit.* 1.8,9,10. See who denies the Scriptures, but those that deny to walk according to them in life and conversation. For shame, down with

Eze. 34.2. 3. 4. v. 16

1 Tim. 1,2,3.

Tit. 1.7,

1 Pet 5.2,

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oppreſſion: bluſh for ſhame, all ſuch deceivers, upholders of the deceits, and never profeſs love

ſa. 33.14. God nor Chriſt, for your profeſſion is found to

5. hypocriſie: and wo and miſery will be your portion except ye repent, & give over deceiving the people

ude 11. v. Down with all deceivers, & falſe worſhips; the great day of the Lord is coming upon them all. What Scripture have theſe for their rule, that have great ſums of money, ſo much a yeer, gifts and rewards, as *Laams* prieſts had? What Scripture have they for their rule, that have Augmentations? And what Scripture have they for their rule, to go to law for tithes or for any thing elſe, that profeſs themſelves to be Miniſters of Chriſt? Neither Chriſt, nor any that he ſent forth to preach the Goſpel, but all ſpoke against it: ſaith Chriſt, *whoſoever ſhall ſue thee at the law, and take away thy coat, let him have thy cloak alſo*, Matth. and the Apoſtle, who was a true Miniſter, ſpoke against it: and they that ſay they are the Miniſters of Chriſt, and act contrary to Chriſt, are Antichriſts though they have never ſo fair a colour, they are but the coloured Beaſt, painted outſides; mark them *that ſay, and do not*, thoſe are falſe Prophets *Mat.7.* What Scripture have they any of them, to have *the chiefeſt places in the Aſſemblies, and to be called of men maſters?* The Scribes and Phariſees had, which were enemies to Jeſus Chriſt; and thoſe that ſits in their ſeats are the ſame. What Scripture have they for their rule to go in long Robes, or in a colour differing from their brethren? The Scribes and Phariſees did ſo, which were enemies to Jeſus Chriſt. What Scripture have they for their rule to pray ſtanding in the Synagogues, before they preach as they call it, and after they have done? there is Scripture to the contrary, where Jeſus Chriſt ſaith, *Pray not ſtanding in the Synagogues.* What Scripture have they for their rule, to be idle 6 days of 7, and then to go into the Idols temple, & take a glaſs to ſpeak

by,

; and none must speak till they have done, nor then neither there is to the contrary: In the true Church *all may speak, all may be edified*; but it is plain that it is the false Church *if any thing be revealed to him that stood by*, in the true Church *that had it revealed to him was to speak, and the other was to hold peace*, 2 Cor. 14. but it is not so now; he must be haled out the Apostles were by the Jews, and either beaten, or stoned, or imprisoned, and shut close up, and not one to come at him, kept he give them money: all contrary to the Scripture, for Apostle had more favour shewed of the Heathen, when he imprisoned, then the Saints of God have now, by those that fess themselves to be Christians, but it is plainly manifest that y are enemies both to God and Christ. What Scripture ve they for their rule, professing themselves to be the Mini- s of Jesus Christ, to imprison so many of the dear Saints servants of the Lord, by a Law that was made to uphold Popish Clergie withal? See now whether these be not of generation of *Cain*, yea or no, and are of the devil, standing tual rebellion against Jesus Christ, now that he is arising in Saints: but the Lord will be avenged of all his enemies, his adversaries, and he alone will be honoured and reign in Saints for ever and ever. The great day of the Lord is neer and: Awake thou that sleepest, and come to judgement: glittering sword is drawn, it is fourbished, and made fit for slaughter, to cut down to the ground all the enemies of the d: he *will plead with all flesh by his sword and by fire, and shall be the slain of the Lord.*

Oh *England, England*, repent, and turn to the Lord: Let the e past of your lives be sufficient, that you have wrought e- and now turn from the evill of your ways; *Let him that stole no more*: Let him that is proud forsake his pride and haugh- ss; it is abomination to the Lord: Let *Nabal* forsake his rliness, and the covetous man his covetousness; Let the drun- d forsake his drunkenness; let the vain talkers forsake their talk, and put away their foolish jestings, for God doth for- it: Let the lustful one take up the Cross of Christ, that his may be sacrificed up, that innocency may be head: let the en- s man forsake his envy, and let the inventor forsake his cun-

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ing inventions, and let the backbiter forſake his backb
and the ſcoffing *Iſhmael*, his ſcoffing, and the ſcorner, le
forſake his ſcorntulneſs, leſt his bands be made ſtrong: L
swearer forſake his ſwearing; God doth forbid it; Let the
forſake his lying, the falſe accuſer his falſe accuſations: W
you Prieſts and Lawyers, go and make reſtitution to whom
have robbed. They that ſteal, they ſteal in the night; they
are drunk, are drunk in the night; but now the day is dawn
and the Day-ſtar is riſen, and the Sun begins to riſe; and h
run forth in power, and you will be ſpyed out, whereeve
are; all your old ſtore-houſes, your corrupt hearts mu
ſearched, the Lord is come, and is coming, let him come,
will now be found guilty before the divine Magiſtrate, he
drawn his glittering ſword, it is ſharpe on both ſides, it hath
edges; wo, wo to you Prieſts and Lawyers, wo, wo to you p
and luſtful ones, *Iſa*, 28.1,2,3. Let the oppreſſor forſake h
preſſion; *the earth is the Lords, and the fulneſs thereof:* Le
bloodthirſty ones forſake their bloodthirſtineſs. The Magi
bears not the ſword in vain, he will not ſuffer ſin to go un
iſhed: Awake, awake, and ſtand up to judgement, the L
coming, the Lord is coming, in power and great glory, to
his power known upon all that act in unrighteouſneſs.
Prieſts and Lawyers, the Lord will plead with you all: ſta
awe of him, and tremble: you muſt all give up your acc
and wo to the unjuſt, they muſt *be turned into hell, and all*
that forget God: Thus ſaith the Lord, *will ye not fear me?*
ye not tremble at my preſence? Now the Trumpet begins to ſo
Come out of your wickedneſs, and meet the Lord by tru
pentance, leſt your hearts be hardened, and your hands be
ſtrong, and ſo you be given up to a reprobate minde, an
into continual torment. Let the Adulterer forſake his Ad
ry; for *Adulterers and Whoremongers God will judge.* No
new Law is found, and given forth of *Sion*; and as theſe are t
greſſions, & all unrighteouſneſs, and are covered over by a
feſſion, but all Covers muſt be ript, and ſtand before the
teous Magiſtrate, that hath and doth eſtabliſh this new L
righteouſneſs, and he is a juſt Judge; look to it all, both grea
ſmall, that act in unrighteouſneſs: Hear ye this, O heads
people; *Let the time paſt ſuffice you, and now remove violen*
(ſpoil, and execute judgement and juſtice, and take away your